FOOTNOTES

[220] 1. The reports of Butler and Hays are based on an identification of bones found in old feast pits.

2. According to Waugh's report on Iroquois foods, the Onondaga had names for starchy, flint, sweet, starchy-sweet and pop corn, five of the seven generally recognized varieties of Zea mays (Waugh, pp. 74-77).

[241] 3. To these Brinton adds the sweet potato, but no early sources confirm him in this opinion (1885, p. 48).

4. Delaware sources do not indicate which types of beans were grown aboriginally, but Waugh in his report on the Iroquois states that they knew over sixty varieties. The natives described them according to use, i.e. bread or soup beans (Waugh, pp. 104-107).

5. The identifications are made by Kalm himself.

[171] 6. Brinton specifically denies that the Delaware had this type of house, but it is described in Lindstrom as translated by Johnson (p. 201). According to Skinner, Dankers and Sluyter described this longhouse for the Canarsie, a Mohegan group living also in New Jersey (1909, p. 47). In Geographia Americanae, Lindstrom says: "In the Fall every sachem has built a house in which he and his subjects can live." (p. 221). As can be seen the problem is closely related to that of whether more than one conjugal family ever resided together. Support for the belief that they did comes from Beatty who visited a Delaware town in Ohio and noted that several families sometimes lived in one house. (p. 37).

[501] 7. There is no evidence to indicate whether or not sails were used in pre-contact times.

[286] 8. Several early writers noted cloth garments worn by the Indians, but Harrington has said of the Canadian reservation Indians in 1908: "The nearest approach to the weaving of aboriginal fabrics is seen in the pack strap...They were made of fibres of Indian hemp, the milkweed or the inner bark of the slippery elm, boiled soft and rolled or twisted into cord with the hand on the bare thigh. The cords were then tightly woven into a strap two or three inches wide and a little more than two feet long..." No mention is made of any kind of weaving apparatus. It seems most likely that even though cloth is mentioned by some of the earliest writers, it is a borrowed trait although pack straps may have been aboriginal manufactures.

9. Ruth Benedict says that there generally is a correlation between pain[illegible] inducement of visions and receiving the vision because of b[illegible] pitied by the spirits (pp. 27-28).

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

CHAPTER XIX.

Concerning the Manufacture of the Attractive and the Artistic Wares of the American Savage People.

Write or read the savages cannot, nor do any other work like the Christians, such as spin, weave, sew, *et talia, etc.* But their work consists[1] in neatly working [various things] by drawing, painting and glazing, as for instance their bags,[2] which they make so large that 1 quart, ½ gallon, yea 1, 1½, 2, 2½, 3 up to 6 gallons can go into them, to keep grain and all kinds of other such [things] in. These they elaborate with all kinds of figures of painted pine roots and also split,[3] painted sticks, unspeakably strong.[4]

They also make very neat tobacco pipes with all kinds of birds and animals on the pipe head, very beautifully painted and glazed.[5] There are also found beautiful colors of all kinds, which we can see by their neat and artistically painted work of bird feathers, tobacco pipes and more such [things]. They also make very fine and beautiful quilts[6] of painted bird feathers. In the first place they tie them with meshes like nets, yet very fine;[7]

---

[1] *Uthan deres arbete gåår uth på.* Cf. *Vertoogh, N. Y. Col.*, 2, II, 270; *Doc.*, I, 282; Williams, *Key*, 133.
[2] *Notasser.* See above, Chapt. XI, note 7.
[3] *Upfläcka*, to tear up (?); cf. *flicka sönder*, tear asunder.
[4] Cf. Hodge, *Handbook*, I, 125, 132; above Chapt. XI, note 7.
[5] Cf. Chapt. IX, note 10; Hodge, *Handbook*, II, 267 ff.
[6] *Skiöna fäller.* *Fäll* usually means skins with the fur, fell.
[7] *Dock mycket grannæ.*

531 also the angular patterns in plate 1 which are used in ribbon applique. The floral [751] patterns are protective, representing the plants which the Creator gave to mankind to cure diseases. It will be noted (plate 3) that the patterns for women's moccasin [291] vamps are plain and narrow in contrast to the wider patterns for men's moccasins.

Techniques

The bead workers and silk ribbon-workers have series of cut-out paper patterns which they use as guides. Typical patterns are shown in plates 1, 3 and 4. In making bead designs the paper pattern is cut out and tacked with thread in position on the article to be decorated. The entire pattern is outlined with white or light colored beads such as blue or pale yellow. The middle portion of the figure is then filled in and in turn bordered with light-colored beads. Then rows of dark beads are filled in to suit the taste of the individual. The paper patterns for silk-work are laid on the ribbon or cloth and the cut-out silk figures are arranged in place on the legging-strips or robes and hemmed down, the stitches being very fine.

286 In weaving the belts, headbands, garters and other ornaments, wool is used for the warp and coarse thread for the weft. Sometimes in constructing the long sashes, which frequently average five feet, the warp strands are attached to a bed post and the worker sits on the bed and weaves. For the shorter articles a cardboard box serves as a loom across which the warp is arranged according to the width desired. This is held on the lap of the weaver.

531 The modern Delaware bead and silk ribbon-workers do not limit the use of colors in their art work but select carefully, and combine a number of colors with very pleasing results.

Geometric and highly conventionalized floral patterns were stamped or engraved on silver brooches, bracelets and other ornaments. Dots, circles, straight and curved lines were used in combinations to form the designs. Small buttons and

[P.25, B]